THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Great souls are always loyally submissive, reverent to what is over them: only small, mean souls are otherwise."—CARLYLE.

No. 11 Vol. LXIX. Thursday, March 14, 1907. Price One Penny.

THEY HAVE ALL GONE OUT OF THE WAY.

WHEN the Father and the Son appeared to Joseph Smith, in answer to his humble prayer to know which of all the sects was right, the latter told him, to his great astonishment, that He recognized none of them as His Church; that they had all gone out of the way; they taught for doctrines the commandments of men, having a form of godliness but denying the power thereof. He told the boy to join none of them.

As might be expected, when Joseph Smith related what the Lord had communicated to him he brought down upon his youthful head the ill-will and condemnation of every sect in the community. Their ministers denounced him as a child of the devil; they ridiculed his testimony concerning the things which he had seen and heard in the heavenly vision; they circulated all manner of falsehoods concerning him, and later when they saw that they were unable to withstand the power by which he spoke, they inspired a band of cowardly wretches to murder him in cold blood.

What is revealed to us in the conduct of those professed disciples of the meek and lowly Nazarene, those pretending ministers of Christ? We see in it the first confirmation of the truth spoken by the Lord to the humble farmer's son—"They have all gone out of the way." The cause of all the persecution that has come to the Church of Jesus Christ of Latter-day Saints, from the days of

Joseph Smith up to the present time, can be traced, either directly or indirectly, to the misrepresentations of so-called ministers of the Gospel.

A short time ago a base falsehood was circulated concerning the Latter-day Saints, identifying them with the "No-sect Evangelists." Ministers of different denominations, without waiting to hear one word of denial from the Saints, seized upon the untruth with avidity, and from their pulpits and in the public press they heralded it forth to bring down upon the heads of an inoffending people the wrath and indignation of the already over-excited public. Even after the malicious falsehood had been refuted in public print, and it was shown that the Latter-day Saints are in no way connected with the "No-sect Evangelists," those ministers who had given voice to the falsehood, instead of confessing their faults and telling their hearers and readers that they had erred in that they had misrepresented the Latter-day Saints, refused to notice it, but wilfully and maliciously perpetuated the falsehood by both tongue and pen. Think of that, all ye lovers of truth and justice, and see in it another confirmation of the Savior's words—"They have all gone out of the way."

The attitude of the ministers of Christendom in respect to "Mormonism" has long since revealed the weakness of their cause. Unable to disprove its doctrines, either by the Scriptures or by sound reason, they have resorted to schemes which to every honest and fair-minded person must, to put it mildly, appear dishonorable. We are told that when Herod heard that Jesus was born in Bethlehem of Judæa he and all Jerusalem were troubled, and he immediately issued a decree that all the male children in Bethlehem and in all the coasts thereof, of two years old and under, be put to death. Why was Herod and all Jerusalem troubled over the birth of a child in Bethlehem? Because they felt that a greater than Herod had come. The dastardly act of Herod in slaying the innocents in a vain attempt to destroy the Babe of Bethlehem revealed the deadly jealousy that was in his heart, showed his utter unworthiness of the position he held, and caused the world to rejoice at his death. History has repeated itself. As it was in the days of Herod, so it has been in these latter days. The birth of "Mormonism" caused every minister in Christendom to be troubled; the simple, straightforward testimony of a fourteen-year-old boy immediately aroused the anger and jealousy of the leading divines of both continents, and, Herod-like, they have striven even unto blood to destroy it from the earth, and, like Herod, they have signally failed.

To delare that all the sects in Christendom had gone out of the way was a bold declaration for Joseph Smith to make. But he had to do it. The Lord, who regards not the person of any man, had spoken it; and though the truth might cut to the core—for truth is sharper than a two-edged sword—the people would have

to know the truth, for only by knowing the truth could they be set free from false teachings and be brought into the glorious light and liberty of the Gospel of Christ. During Christ's ministry He said many things to the people which were hard for them to bear. He declared that all who ever came before Him were "thieves and robbers"; He characterized their spiritual instructors as "blind leaders of the blind, hypocrites, who would not escape the damnation of hell." He did not stop to think what effect his words would have upon the people. He spoke the words of God truly. His doctrine was not His own, but His Father's who had sent Him; He had received a commandment from Him what He should speak, and though His words might bring down upon His head the wrath of those who heard them, He was determined to tell them the truth, and leave the result in the hands of His Father.

It was the same with Joseph Smith. He did not speak of himself: he simply announced what the Lord had told him, viz., that all the sects had gone out of the way. This declaration astonished Joseph Smith as much as it has enraged the members of the different sects who have heard it. He did not believe when he went out to pray to the Lord that all the Christian sects were wrong; he believed that at least one of them was right, and he wished to know which one, that he might join it. But the Lord told him that they were *all* wrong, and forbade him to join any of them.

It required the courage of a Daniel to enable the boy prophet to come forth and make such a bold declaration. Had the Lord not spoken it he never would have dared do it; indeed, he never would have thought of doing it, for such an idea had never crossed his youthful mind. But since Joseph Smith made his startling announcement there has been abundant evidence brought to light to prove the truth of the statement. No less an authority than the Apostle John has spoken in its defense. John testified, and his testimony is on record, that he heard a voice from heaven, saying unto him, "Come up hither, and I will show thee things which must be hereafter." (Rev. 4: 1.) Let us follow the Apostle, that we may see some of the things which were to take place at a future time. The things which the Lord showed to John in vision were not for his own exclusive benefit; he was not to keep them to himself, but was commanded to write them in a book and to send them to the seven churches which were in Asia. (Rev. 1: 11.) These writings were preserved by the power of God and have come down to us. Among the things which John saw while he was in the Spirit was an angel coming to the earth in the last days with the everlasting Gospel, to be preached to every nation, kindred, tongue and people. The following is an extract from John's book: "And I saw another angel flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour

of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Rev. 14: 6, 7.)

Now, what do we see in this extract from the book of the inspired apostle? We see in it the condition of every sect in Christendom. We see that the Gospel would be taken from the earth, that every nation, kindred, tongue and people would be without the true Gospel of Christ, and that in the hour of God's judgments it would be restored by a holy angel. If that is not tantamount to saying that every sect in Christendom would be out of the way what is it? The fact that the Gospel had to be restored to every nation, kindred tongue and people, shows that no nation, kindred, tongue or people would be in possession of the Gospel. What need would there be for an angel to come to the earth with the everlasting Gospel if the Gospel were on the earth? None whatever.

The Prophet Amos predicted with equal clearness that the time would come when the Gospel of Christ would not be on the earth, when there would be a famine for the word of the Lord. Here is his prophecy: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." (Amos 8: 11, 12.) Notice, Amos commences his prophecy with "Thus saith the Lord." In this prophecy, as well as in that of John the Revelator, the sects of modern Christendom can behold their condemnation. The Lord most positively declared that the time would come when His word would not be found on the earth; that men would wander from sea to sea, and from the north even to the east and would not be able to hear His voice. This is another strong link in the chain of evidence which the Latter-day Saints have in favor of the divine mission of Joseph Smith.

When Joseph Smith declared that all the sects had gone out of the way he simply (but unknowingly) reiterated what John and Amos had foretold hundreds of years before. The world cannot condemn Joseph Smith without condemning the Apostle John and the Prophet Amos also. If there is any meaning to John's prophecy it is this: that in the hour of God's judgments an angel would restore to earth the everlasting Gospel. Joseph Smith testified in the most positive manner that the angel spoken of by John the Revelator came to him and revealed to him the plates of the Book of Mormon, containing the fulness of the Gospel. Oliver Cowdery, David Whitmer and Martin Harris, who were associated with Joseph Smith, declared to the world in words of soberness that they also saw the angel, that he showed them the plates from which the Book of Mormon was translated, and that they heard the voice of God declare from heaven that the Book of Mormon had been translated by the gift and power of God.

It may be asked, Why did the angel not come to one of the lead-

ing divines connected with one of the sectarian churches? There is but one answer to that question—"they had all gone out of the way." Had there been one preacher on the earth holding authority from God to preach His Gospel, the angel would most assuredly have been sent to him. The fact that the Lord passed by every sectarian priest and teacher in the world, and sent His angel to an obscure youth, the son of a humble plowman, was, to use the words of Shakespeare, "the most unkindest cut of all."

The Lord has always shown the highest respect to His authorized servants. This was most clearly illustrated in the case of Cornelius. In answer to his prayers, He sent an angel to the devout gentile. But the heavenly messenger did not preach the Gospel to Cornelius. The Lord had divinely commissioned servants on the earth, and the angel told the centurion to send for one of them (Simon Peter), and he would tell him words whereby he and his household would be saved. When the Lord appeared to Saul of Tarsus as he was on his way to Damascus, He did not preach the Gospel to him. He had respect for His authority on earth. So He told Saul to go into Damascus and that there it would be told him of all things that were commanded for him to do. Then the Lord sent His servant Ananias to Saul to teach him the way of life and salvation.

It would have been the same in these latter days if He had had an authorized servant on the earth. His sending the angel to Joseph Smith, and thereby ignoring every sect in Christendom, proves conclusively that not one of them is recognized by the Lord as His Church, that they have all gone out of the way, and that they are as destitute of authority to preach the Gospel and administer in its ordinances as were the seven sons of Sceva.

W. A. M.

DISESTABLISHMENT OF THE CHURCH OF ENGLAND.

THIRTY-SIX years ago the Right Honorable William Ewart Gladstone advised the disestablishment of the Church of England. The advice of "the grand old man" was rejected—the hour for such action had not then arrived—so he returned to his home consoling himself with the words of Disraeli, "The day will come."

We believe we voice the sentiments of the great majority of the people of England and Wales when we say the day for the disestablishment and disendowment of the Church of England has come. If a motion to that effect were put to the country it would be passed by an overwhelming majority. It is an act of great injustice to tax people for the maintenance of a church of which they are not members, and with which they are not in sympathy. Why should the Church of England be favored above all other churches? There are other churches in the land that are wielding a much more powerful influence for good than the English Church,

yet they receive no recognition from the State. All the Nonconformist churches are self-supporting. When they carry on their work without State aid, why cannot the Church of England do the same? In America church and State are entirely separate; all the churches are placed on the same level, "unhindered, unmeddled with, unpatronized, just left to themselves to carry on their own proper work in their own power." This is as it should be, not only in America, but in every other nation.

In the House of Commons on the 6th instant, Mr. Everett moved, "That in the interests alike of religion and the nation it is desirable to disestablish and disendow the Church of England, both in England and Wales." For himself, he said, he believed that the establishment of the Church was largely answerable for her present spiritual failure. "It made her a worldly Church, an aristocratic Church, and a political Church. The spirit of ascendancy begotten of this State connection was one of the greatest barriers between the national Church and the people's hearts. Disestablishment would restore freedom to the Church, and enable her to manage her own affairs."

Mr. Goddard seconded the motion. He based his support of the resolution on the broad principle of justice and religious equality. He believed it was not the business of the State to take cognisance of the religious opinions of its subjects. For every individual he claimed that no man, by reason of his religious opinions, should be either harmed or advantaged by the State, and for religious communities he claimed, in regard to the State, that they should all be placed upon one level, unhindered, unmeddled with, unpatronised, just left to themselves to carry on their own proper work in their own power. Religious inequality had been harmful to national unity and progress. With greater freedom the Church of England would become a greater force for good.

Mr. Birrell said it had always seemed to him impossible to justify argumentatively the existence of an Established Church except upon one of two understandings. "If everybody in the nation had one and the same religion an establishment of the Church would be unnecessary, because the Church and the nation would be identical. But, unhappily, in this country, and most others, unity of faith was hopelessly destroyed, and the differences were real and vital. Another view held with much confidence by our ancestors was that the State, or a majority, had the right to say that everybody must belong to a particular Church or be subject to pains and penalties. If they did not adopt either of those views, and he did not know anybody who did now, he was at a loss to understand how it was possible to justify the continuance of the establishment of one Church in the community." He pointed to the fact that the gulf between Nonconformist opinion and the prevailing opinion in the Church of England was widening. The member for Bolton (Mr. Harwood) seemed to argue that an Estab-

lished Church was a very desirable thing, because it provided everybody who had not a particular religion of his own with one to which he could go, and a clergyman to whom he could send if he was in *articulo mortis*. That was a poor defence of an Established Church. "It could only be justified on the assumption that the Church was a broad and colorless one—a sort of Cowper-Temple Church to which a man might drop in when he was not playing billiards (laughter)—an idea which was not worthy the gravity of the subject. There was a conviction in the minds of many people that the Church did not do the State any good. Could any hon. gentleman give him an example of when the Church was, by reason of its connection with the State, able to do the State any good in a critical moment of our history. He was quite sure that the State had done the Church nothing but harm. He had been surprised at the speech of the member for Toxteth. To man the episcopal bench with good sound Protestants was no solution to the question whatever. They would not get rid of the High Church party in the State simply by looking about for men of a particular way of thinking." Speaking in this matter entirely for himself, he honestly believed that, so far from doing the Church any harm as a spiritual body, if it were freed from the trammels of State it would be restored for the first time for many a long day to a position of spiritual authority throughout the land. He thought he might therefore, fairly leave the matter to the consideration of the house." The right hon. gentleman went on to repudiate the idea that the secular atmosphere of Parliament was affected by the connection of Church and State. One might, he said, spend one's life in the House of Commons without coming into active contact with the Christian religion. Concluding, he said the Government had no intention of assuming responsibility for a revolution of this kind, their hands being already full enough.

The motion was carried by a vote of 198 against 90. Of course the House of Lords has to pass upon the question, with the great probability that there it will meet with strong opposition if not signal defeat. The country, however, will support the Commons in the position it has taken.

New Language Discovered.—The *Daily Mirror* recently reported that Dr. von Lecoq, a scientific emissary of the Prussian government, has arrived safely at Srinagar (Kashmir), after a journey through the most remote parts of Central Asia. He brought with him a quantity of highly interesting paintings upon stucco, the backgrounds in many cases being of gold-leaf, as in Italian work, and a number of manuscripts in ten different languages and one wholly unknown tongue. Dr. von Lecoq's discoveries probably constitute the greatest archæological find since the days of Layard and Rawlinson.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 14, 1907.

SOUL, SPIRIT, BREATH AND LIFE.

We have been requested to answer the following questions: "Of what is man composed? What is the soul? Can breath be termed spirit? Is there spirit life between death and the resurrection?" These queries we understand were prompted in this instance by individuals who maintain that the scriptural word "spirit" means breath, and "soul" means blood. Also all that there is of man goes down into the grave at death. We do not enter into controversy with such persons, but will give brief replies to our friends who are seeking for information on these points.

Man is composed of spirit and body, and these constitute the soul of man. (Doc. and Cov., sec. 88: 15.) We need say nothing about breath as part of his being, because the air which he inhales is also exhaled, and while necessary to his mundane existence is not a permanent part of his organism. The term "spirit" in the Scriptures is translated frequently into "soul" and signifies the intelligent ego which is the thinking, acting and responsible individual. It existed before the body was formed for its inhabitance, and will exist when the body is dissolved. It is not merely a "breath," but a tangible personality, the offspring of Deity, formed in God's image. The word "soul" is frequently found in the Scriptures in reference to this personal spirit, and the word "spirit" is used in regard to the influence proceeding from or acting upon individuals, their mind, or disposition. Also, concerning that divine power which proceeds from the presence of Deity throughout the vast domain of boundless space. The context of such passages will generally indicate the application of the word, and a little common sense exercised at the same time will save the thoughtful reader from misapplications of the term.

There are conditions of spirit life between death and the resurrection. There are two grand divisions in the spirit world; the good gravitate to and associate with the good; the bad with the bad. There are doubtless many subdivisions in each of those spirit spheres, according to the various grades and qualities of the individuals and their course of life when in the body. They are capable of receiving information, can exercise faith, repentance

and obedience, or take an opposite course. Volition, or will power, is an attribute of the spirit of man, and that is why he is responsible for his conduct whether in the body or out of the body, and why, therefore, he will be brought to judgment, and his eternal status will be "according to his works."

The portion of the spirit world where the good dwell between death and the resurrection, is sometimes called paradise, and that where the evil abide is called hades, or hell. Memory, which is a quality of the spirit, will be complete in that state, and will bring joy to the righteous and inexpressible sorrow to the wicked. The former, who have obeyed the truth and walked in its light, obtained forgiveness of sin and received the witness of the Holy Ghost, await with joy the time when they shall receive their bodies again, quickened after the power of an endless life to inherit glory in the presence of God and Christ in worlds without end. The latter linger in doubt and uncertainty concerning their future and the results of the judgment. They are in a state of suspense, having full recollection of their guilt and a sense of the claims of justice upon them; this is likened to "the worm that dieth not and the fire that is not quenched."

The short account of the creation given in the opening chapters of the book of Genesis is not generally understood, even by theologians and close students. In chapter 1, verse 27, it is stated: "So God created man in his own image, in the image of *God* created he him; male and female created he them." In chapter 2 in describing later conditions on the material globe it is stated that, "There was not a man to till the ground (verse 5) and then the *Lord God* formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." There is no real contradiction between the statements in the first chapter and those in the second chapter, for the former tells of the spiritual creation and the latter of the temporal or physical creation. In Genesis 2: 5, we are told that "every plant of the field was made before it was in the earth, and every herb of the field before it grew." Gen. 1: 26, says: "And God said let US make man in Our image, after Our likeness," etc. Man, male and female had been brought into being in God's image and likeness before Adam was formed out of the dust, and drew the breath of life and thus became "a living soul." Eve also, before she was made of flesh and brought to Adam in the garden. So with all things "in the beginning"; they were spiritually formed before they were made of the earth, earthy.

The spirit of man is a son of God (see I. John 3: 2; Heb. 12: 9; Heb. 2: 17). What sense would there be in using the word "breath" in reference to the personal spirit of man? For instance, "The God of the spirits of all flesh." (Num. 16: 22; and 27: 16). Read it this way, "The Lord the God of the *breaths* of all flesh." "There is a spirit in man and the inspiration of the Almighty giveth them

understanding." (Job 32: 8.) "There is a *breath* in man," etc. "Then a spirit passed before my face; the hair of my flesh stood up; it stood still but I could not discern the form thereof; an image was before mine eyes, there was silence and I heard a voice," etc. (Job 4:15, 16.) Substitute "breath" for "spirit" and see how much sense there is in the passage. Take 1. Peter 3: 18-20; where it speaks of Christ going in "the spirit" to preach to "the spirits in prison." What nonsense would be in this scripture if it were made to say that Christ went by the "breath" and preached to the "breaths" in prison!" In Hebrews 12: 23; we read of "the spirits of just men made perfect!" Think of the *breaths* of just men made perfect. Christ said, "God is a spirit and they that worship him must worship him in spirit and in truth." Suppose it is translated "God is a 'breath' and they that worship him must worship him in 'breath' and in truth!" Quotations might be given from the Scriptures *ad libitum* to a similar effect.

Suppose we also substitute the word "blood" for the "soul" of man. "And when he had opened the fifth seal, I saw under the altar the souls of them who had been slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." (Rev. 6: 9-11.) Would anything be more absurd than for John to say that he saw under the altar the "bloods" of them, heard them cry with a loud voice, and beheld that white robes were given unto them, etc.? Also Rev. 20: 4. How would it read if it were stated that Jesus said, "Fear not him that can kill the body, but fear him rather that can destroy both body and 'blood' in hell." "Bless the Lord, O my 'blood'!" What shall it profit a man if he save the whole world and lose his own "blood." In patience possess ye your "bloods." Let every "blood" be subject to the higher powers. They were all of one heart and "blood." The same with hundreds of Scripture texts relating to the soul. It is really not worth arguing about. It is better to pass it by without further comment.

As to life between death and the resurrection, reference may be made to the parable of the rich man and Lazarus. It is truly but a parable, and couched in figurative language not to be interpreted literally, either as to actual "flame" or to Abraham's corporeal "bosom," but it illustrates the great fact of the existence of both good and bad spirits after death and before the resurrection, as do the texts already quoted from Revelation 6: 9, 20: 4. Christ told His disciples that He was going to prepare a place for them among the "many mansions" of His Father's house. During the interim between His death and resurrection, after He "gave up

the ghost," and before He ascended into heaven, He went "in the spirit" and "preached the Gospel to them that are dead," the "spirits in prison" of the people who had been disobedient in the days of Noah and perished by the flood. (I. Peter 3: 18-20; and 4: 6). (Read also Isaiah 24: 21, 22.) We have not space now for other quotations from the Old and New Testaments that might be offered. These ought to be sufficient.

If there were no writings of the old prophets and apostles in existence at the present time, the Latter-day Saints would have an abundance of revelation to-day directly on these subjects. We direct their attention to the Doctrine and Covenants, Sections 76 and 88. On the living word of God they can rest secure, and need not be "tossed to and fro and carried about by every wind of doctrine," for the testimony of Jesus, which is the spirit of prophecy, is sufficient for them, and they have that "unction from above which teaches all things," which guides into "all truth" and chases doubt and darkness from the soul. If they walk in that light they will not err or go astray in doctrine, in duty, in word or in deed, but will glorify God in their souls and be prepared to mingle with the just behind the veil when they leave this sphere of mortality, and in their re-united spirits and bodies will inherit eternal glory in the presence of God and Christ where death shall be no more.

C. W. P.

HEALED BY FAITH.

THE following is from Sister Mary J. Price, of Oak Cottage, near Cleobury Mortimer, Shropshire, England: "A few weeks ago I was stricken down with scarlet fever. I was taken ill on Thursday, January 31st, and was in bed till the following Monday, without tasting food. On that day two Elders of the Birmingham conference came to see my father, brothers and sisters, and to take part in a social which had been prepared for my sister and myself prior to our leaving for Utah. I felt that I would like to get up and enjoy myself with the others. I had faith that if the Elders would administer to me I would get well. So I got up and dressed and came down stairs, when the servants of the Lord laid their hands upon me and rebuked the fever. I felt better immediately, and have not felt any weakness or illness since. My sister's two children, who were also sick, were administered to at the same time, and she writes that they are both quite well. Two weeks later my sister was also taken down with scarlet fever. She was administered to by the Elders. They assured her that she would speedily recover, and in two days time she was quite well. The doctor gave her permission to leave her bedroom, saying he did not think that she had had the fever at all. We know that we were healed by the power of the Lord, through faith in His name, and we give thanks and praise unto Him for these great blessings."

HOW I FOUND THE TRUTH.

I AM sure all the members of the Church of Jesus Christ of Latter-day Saints who have embraced the Gospel in the world remember well the light which that Gospel first shed upon their minds. If our different experiences were gathered together and printed in a book what an interesting volume it would make! We would learn of the many marvelous ways in which our Heavenly Father worked to bring us to a knowledge of the truth. While writing this article I recall quite vividly how the rays of light emanating from the Gospel first penetrated my soul. It happened in this way:

After tea one evening my wife informed me that a young gentleman hailing from America had called at our home that afternoon and sold her a book entitled "Rays of Living Light." Being curious of knowing what the book contained, I picked it up and commenced to read it. Before I had finished the first chapter I was convinced that the truths which it set forth were the truths of the everlasting Gospel, the Gospel which was taught by Christ and His Apostles, and which I had sought for so long but had not been able to find. No theological work ever appealed to my reason and understanding as did that little book. I was so impressed with the truths which it contained that I decided to find the people who taught such doctrines. I immediately mounted my bicycle and rode over to the headquarters of the Latter-day Saints, at 10 Holly Road, Fairfield, Liverpool. I felt rather nervous as I rang the bell, and was wondering how I would be received when a young gentleman with a very pleasing countenance opened the door and invited me in, at the same time giving me a hearty handshake. I explained the object of my visit, namely, to purchase some literature, and he recommended to me the little book, "Mr. Durant, of Salt Lake City, that Mormon," and some pamphlets. While talking to him, I observed several young men passing to and fro, and I was very much impressed with the brotherly spirit which they manifested toward each other. I felt that I would like to become acquainted with the Latter-day Saints. When taking my leave, the gentleman kindly invited me to come to their meetings, and I promised to do so.

About three weeks later (during that time I had carefully studied the books which I had purchased, and believed the doctrines which they contained) one Sunday morning, with my little son, I went out to attend the meeting of the Latter-day Saints. I was very much disappointed when I reached their meeting place and was told that there would not be a meeting there that morning, as all the Elders and many of the Saints had gone to Blackburn to attend conference. I told the lady in charge of the house that I would come to the meeting the following Sunday, which I did, and was astonished to find so few people present. I cannot describe

my first impressions. The singing, prayers, expositions of the Scriptures were all right, yet there was something about that gathering which was entirely different to anything that I had ever seen. All the members seemed to exhibit the warmest Christian love for each other, that love which was found among the primitive Saints, and I felt that I would like to be numbered among them. All these things I noted carefully and pondered over, and the more I thought about them and the more I studied the principles of their religion, the more convinced I became that they were true children of God.

Each succeeding meeting that I attended strengthened my belief in the doctrines taught by the Latter-day Saints. I reported to my wife what I had heard, and explained, to the best of my ability, some of the principles of the Gospel. She, however, manifested very little interest in my reports and explanations. Like the people in the days of the Savior who asked, "Can any good thing come out of Nazareth?" she thought that nothing very good could come from the Latter-day Saints, as they are everywhere spoken against. She had to acknowledge to herself, however, that there was something very attractive in their teachings, for I never missed a meeting. Prior to meeting the Saints I had not attended church often, for the doctrines of men had ceased to impress me.

I was more than pleased one Sunday evening when my wife told me that she had decided to go with me to hear the Latter-day Saints. She told me also that she had read some of the books, and had compared them with the Scriptures and found that the doctrines contained in them were substantiated by the Word of God. Besides, she had had a dream, in which it was revealed to her to go with me. She was deeply impressed with the preaching of one of the Elders, who laid the truth before the people in a most clear and convincing manner. My wife was satisfied with what she heard, for she knew that it was the truth. This made me very happy. We were no longer divided in our belief, but were made one in Christ Jesus. We had received of the same Spirit, and rejoiced together in having found the straight and narrow way. After that we read the Bible often. We grew in grace and in knowledge of the truth, and finally applied for baptism. We are now members of the Church of Jesus Christ of Latter-day Saints, rejoicing in the testimonies which the Lord has given us of the truth of His Gospel, of which we are not ashamed, for, like Paul, we know that it is the power of God unto salvation to all those who believe and obey it.

WALTER M. DOUGLAS.

"OF two thoughts, always accept the larger one; of two fellowships, always seek the broader."

FROM THE MISSION FIELD.

Baptisms.—On March 9th, 1907, two converts received baptism at the hands of Elder David Smith, of the London conference. The ordinance was performed in Portsmouth Harbor.

On Tuesday afternoon, the 12th inst., six members were added to the Church in Liverpool. The baptismal service was performed in Cornwallis Street Baths, Elder William A. Morton officiating.

Sunday School Anniversary.—On January 28th, the Middlesbro Sunday School held its sixth annual anniversary. A most enjoyable program was rendered by the children. A tea was given, to which about two hundred people sat down. After tea, the officers and children of the school gave an entertainment to a crowded house, there being present about one hundred and fifty spectators, one hundred of whom were strangers. A most pleasant time was spent. The school is in a prosperous condition.

Safe Arrival.—Elder William F. Langton reports the safe arrival in Boston of the company of Elders and Saints which left Liverpool on the 7th ult. He says: "We arrived in Boston on February 18th, after a very stormy voyage. We had only two days of good weather during the entire trip. Many times the waves dashed mountains high and covered portions of the vessel. We did not feel the least alarm, for we knew the Lord was watching over us and that we were in His care. One of the Dutch sisters had a little difficulty in passing the emigration officers, but she was finally allowed to proceed to Utah. We received very courteous treatment at the hands of the White Star Line officials."

Farewell Social.—On Friday evening, the 8th inst., the Saints of the Liverpool branch, and a number of friends, gave a farewell entertainment in honor of Elder Walter E. Grant, who sails for home this week after having completed a successful mission in Great Britian, and also Brother George Charles, who leaves for Zion at the same time. An excellent program consisting of songs, readings, recitations and speeches was carried out to the great enjoyment of all present. One of the interesting numbers on the program was an original song, "By the Side of the Salt Lake Sea," composed for the occasion by President Charles W. Penrose, and sung by "The Durham House Glee Club," consisting of President Penrose, Elders Morton, Allen and Price. Everyone present expressed their delight with the evening's entertainment, and hopes were expressed that another would be given in the near future.

Presentation to Elder George Hilton.—The members of the Walsall branch of the Birmingham conference held a most successful social on Wednesday, February 27th, 1907, the occasion being a presenta-

tion by the members, of a parcel of cutlery to Elder George Hilton, who has been laboring in Walsall for the last eighteen months, and has been honorably released to return to his home in Salt Lake City on March 14th, 1907. Between sixty and seventy Saints and friends, including President Noble, Elders Hilton, Dixon, Criddle, White, Ward, Ure, Evans, Perkins, Corbage and Blake, also Brother Whiting and Sisters Whiting and Jones of Birmingham. The arrangements were in the hands of Brothers Owen, Taylor, Rogers, Carter, and Sisters Owen, Rogers, Carter, Dennis, Richards and others, and a most pleasant program was rendered, consisting of piano solos, songs, recitations, etc. Elder Dixon acted as chairman, and the following took part: Brothers Taylor, Whiting, Carter, Hilton, Sister Owen, also the Misses Welsh, Carter and Pitt. President Noble delivered a short address, in which he exhorted the Saints to live their religion in every particular. Brother Carter made the presentation and spoke of the kindness of Elder Hilton. The Saints of the Walsall branch had learnt to love him for his integrity and faithfulness to the cause of Christ, and on behalf of the Walsall Saints and friends he wished Elder Hilton a pleasant voyage home and a happy re-union with his wife and family. Elder Hilton, in reply, spoke of the satisfaction he had received through accepting the Gospel. He had thorougly enjoyed his labors in Walsall, and would never forget the kindness shown him by the Saints and their friends during his missionary labors. He left his blessing with them.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for March 24, 1907.

JESUS THE CHRIST.

LESSON VI.—THE BOY OF NAZARETH.

I. Nazareth.

1. The home of Joseph and Mary. (Luke 1: 26, 27.)
2. Home of the family after the return from Egypt. (Matt. 2: 19-23; see also Luke 2: 39.)

II. Jesus in childhood and youth.

1. His natural growth and development. (Luke 2: 40, 52.)
2. His occupation. (See Mark 6: 3.)
3. At the Feast of the Passover. (a) His age (Luke 2: 42). Note the custom by which Jewish boys appeared in the temple at the anniversary of the feast nearest twelfth birthday, after which the youths were regarded as members of the "congregation." (b) The Passover celebration.—an annual festival; significance of the feast; origin of the festival. (Exodus 12: 12-17.) (c) Jesus and the doctors.—The search for the missing Boy; found in the temple; in conversation

with the doctors of the law; His wisdom and evidence of inspiration and by a studius and well-spent boyhood; the mother's gentle reproof; His significant reply. (Luke 2: 43-52; compare Luke 4: 22; Matt. 7: 28; 13: 58; Mark 6: 2).

III. "Jesus of Nazareth."

1. Commonly so known (Matt. 21: 11; John 19: 19). Note the custom of combining name of the person with that of his home town. (For illustrative example see Mark 15: 43; and compare Matt. 27: 57; Luke 23: 50, 51; see also John 19: 38. Mary Magdalene so known from her native town Magdala—see Matt. 27: 56; 28: 1; Mark 15: 40; Luke 8: 2; 14: 10; John 20: 1).
2. Prediction cited. (Matt. 2: 23; note that current compilation of Old Testament scriptures contains no record of the original prophecy).
3. Repute as to His family relation (Mark 6: 3; Luke 4: 22; Matt. 13: 55, 56; compare Matt. 12: 46, 47; and Gal. 1: 19).

Note silence of the scriptural record as to life of Jesus for the eighteen years following the Passover celebration herein referred to.

THE SONG OF A ROBIN.

I heard a robin singing,
When the world lay white and drear,
And ne'er a ray of sunshine fell
His little heart to cheer.
I listen'd to the gladness
That was mingled in his song,
And from my heart the shadows fell
In weary years, and long.

I heard a robin singing,
When the skies were dark above;
And from the song a lesson learned
Of hope, and trust, and love.
It spoke to me of patience,
Of a spring our hearts shall know,
Where snows of winter falleth not,
And cold winds never blow.

KATHLEEN WEATHERHEAD.

CONTENTS:

They Have All Gone Out of the Way 161
Disestablishment of the Church of England 165
Editorial:
Soul, Spirit, Breath and Life ... 168
Healed by Faith 171
How I Found the Truth 172
Notes From the Mission Field ... 174
Sunday School Lesson for Theological Department 175
Poetry:
The Song of a Robin 176

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.